

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; He shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

No. 11, Vol. XXXVII.

Monday, May 24, 1875.

Price One Penny.

ANNUAL GENERAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW
TABERNACLE, SALT LAKE CITY, APRIL 6, 1875.

(CONCLUDED FROM PAGE 310.)

FIFTH DAY.

Saturday, April 10th, 10 a.m.

The choir sang—

O God, our help in ages past,
Our hope for years to come.

Prayer by Elder Wilford Woodruff.

The choir sang—

When earth in bondage long had lain,
And darkness o'er the nations reigned.

Elder Brigham Young, jun., desired that his words this morning, whether few or many, might be directed by the Spirit of God. This Church never could have been organized except under the dictation of the spirit of revelation. He believed the Christian reformers were influenced by a desire to do good, but they never laid claim to immediate revelation, nor the visitation of holy angels. Both themselves and their successors, as expounders of Holy Writ, rather discarded the idea of divine revelation being at all necessary for the preaching of the Gospel and administering in its ordinances. He then referred to the Bible, or

stick of Judah, and the Book of Mormon, or stick of Ephraim, the latter coming forth in the last days, in exact fulfillment of prophecy, and which is a fact before the eyes of all people, each book having unmistakable testimony of the truth of the other. We came here that we might become one in the building up of the kingdom of God. On natural principles we could easily see that where political differences existed, and opposition parties prevailed, no solid Republic could ever be built up. So with the purposes of God, in trying to unite this people and make us one. We could never fulfill the revelations of God until we were sufficiently instructed in what he required, and then brought together on a principle of unity, that would blend our interests together as one. Our mission was to build up Zion, and it was absolutely necessary for us to establish the Order of Enoch. There was no salvation for those who rejected this order, and that being one

of the principles of the Gospel, it could not be rejected with impunity, any more than we could reject baptism or the laying on of hands. If we ever expected to redeem Zion, if we ever expected to build up the Centre Stake of Zion, in Jackson County, Mo., we had got to enter into that order, or it could never be done. By observing all the revelations of God, there was safety, peace and prosperity. By neglecting them, we should have division and trouble. Many who started in this order a year ago have failed—what of that? Many private enterprises had also failed, and on examination of the books it was plain to be seen the cause of all the failures throughout the Territory. To succeed they must be carried out on strictly honest and correct principles, both in theory and practice; and if failure marked the first effort, we should try again and keep on trying, until we could succeed in building up Zion to our God. We had sought our own wealth, our own aggrandizement, and self had been paramount in the race. Hence, failure was stamped upon our efforts, and always would be until we commenced with our eye single to the glory of God, and had no other motive than the building up of Zion.

This order superseded the law of Tithing. The Order of Enoch was revealed at an early day, and the Saints being unprepared to enter into it at that time, the Lord introduced the law of Tithing as a lower principle or law, which had continued to the present, and now God had again revealed the above order for our observance, to prepare us for the greater things that were close upon us.

He then spoke of the prophecies concerning the sending forth of the servants of God to preach to the Ten Tribes, before whose presence the mountains of ice would fall down.

He also referred to what the Lord was now doing among the Lamanites, commencing to prepare them for the great work that they had to perform. We should receive the United Order, sleep upon it, think about it, and be willing to live it, though, he frankly admitted, it was one thing to speak upon it in general terms, and was quite another thing to put it in prac-

tice. Many difficulties presented themselves the very first effort that was made, as most of those who had given in their names to enter it were the poor, blind and lame, but the able-bodied and the wealthy stood aloof, waiting to see the result in regard to those who were willing to enter into it.

He said we might look for trials and difficulties, but if we were united and determined to do the will of God we would come off victorious.

Elder George Q. Cannon said the only way that we could become a power in the earth would be by a union of efforts in labor and means. He advocated the encouragement of home industries. Brigham City was far ahead in this respect of any other section of the Territory. In fostering and encouraging and sustaining every species of home manufacture, we helped to build up and establish labor, wealth, and material prosperity. But by neglecting these things we impoverished, weakened and pauperized ourselves.

The choir sang the anthem—

O praise God in his Holiness.

Benediction by President B. Young.

Adjourned till 2 p.m.

Saturday, April 10th, 2 p.m.

The choir sang—

What wondrous things we now behold,
By Prophets seen in days of old.

Prayer by Bishop E. F. Sheets.

The choir sang—

All hail the glorious day,
By Prophets long foretold.

The authorities of the Church of Jesus Christ of Latter-day Saints were presented to the Conference by Elder Geo. Q. Cannon, all of whom were unanimously sustained by the uplifted hand of over ten thousand Saints present, as follows—

Brigham Young, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George A. Smith and Daniel H. Wells, Counselors to President Brigham Young.

Lorenzo Snow, Brigham Young, jun., Albert Carrington, John W. Young, and George Q. Cannon, Assistant Counselors to President Brigham Young.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith and Albert Carrington, members of said Quorum.

John Smith, Patriarch of the Church.

George B. Wallace, President of this Stake of Zion, and William H. Folsom and John T. Caine his Counselors.

William Eddington, Thomas E. Jeremy, John H. Rumell, Miner G. Attwood, Dimick B. Huntington, Theodore McKean, Hosea Stout, Milando Pratt, J. R. Winder, Geo. J. Taylor, Henry Dinwoodey, Mil-len Attwood, A. M. Cannon, Joseph Horne, Andrew W. Winburg and George Nebeker, members of the High Council.

Elias Smith, President of the High Priests' Quorum, and Edward Snelgrove and Elias Morris, his Counselors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the first seven Presidents of the Seventies.

E. W. Davies, President of the Elders' Quorum, and W. W. Taylor and Junius F. Wells, his Counselors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Robert T. Burton, his Counselors.

Samuel G. Ladd, President of the Priests' Quorum; William McLachlin and James Latham, his Counselors.

Adam Spiers, President of the Teachers' Quorum; Martin Lenzi and Henry I. Doremus, his Counselors.

James Leach, President of the Deacons' Quorum; John H. Picknell and Thomas C. Jones, his Counselors.

George A. Smith, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, and John Sharp, John L. Smith, LeGrand Young, Elijah F. Sheets, Joseph F. Smith, Moses Thatcher, John Van Cott, Amos M. Musser, James P. Freeze, F. A. Mitchell, Thomas Taylor, as his assistants.

Albert Carrington, President of the

Perpetual Emigrating Fund to gather the poor.

Truman O. Angell, Architect of the Church.

Orson Pratt, Historian and General Church Recorder, and Wilford Woodruff, his assistant.

He also presented the following—

President of the United Order in all the world wherever established—Brigham Young.

First Vice-President—George A. Smith.

Second Vice-President—Daniel H. Wells.

Assistant Vice-Presidents—Orson Hyde, Orson Pratt, sen., John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith and Albert Carrington.

Secretary—David McKenzie.

Assistant Secretaries—Geo. Goddard, D. O. Calder, P. A. Schettler, James Jack, and J. T. Caine.

General Bookkeeper—T. W. Ellerbeck.

Treasurer—Geo. A. Smith.

Assistant Treasurer—Bishop Edward Hunter.

Board of Directors—H. S. Eldredge, John Sharp, Feramorz Little, Moses Thatcher, John Van Cott, James P. Freeze, Henry Dinwoodey, Thomas Taylor and E. F. Sheets.

George Goddard was sustained as Clerk of the Conference.

President B. Young addressed the Conference.

Meeting was adjourned till Sunday morning, at 10 o'clock.

The choir sang the anthem—

The eyes of all wait upon the Lord.

Benediction by President B. Young.

SIXTH DAY.

Sunday, April 11, 10 a.m.

The choir sang—

The time is nigh, that happy time,
That great expected, blessed day.

Prayer by Elder John W. Young.

The choir sang—

The great and glorious Gospel light
Has ushered forth unto my sight.

Elder Orson Pratt read a few passages commencing with the 18th verse of the last chapter of Isaiah. There were some very important prophecies

contained in the above verses, especially in reference to the gathering together of the children of Israel in the last days, at which particular period of time a certain sign was to make its appearance, all nations and tongues were to be gathered to Jerusalem as predicted. Messengers were to be sent among the Gentiles. The sign, promised by the Almighty God, as uttered by Jesus Christ to the inhabitants of this continent, was the "Book of Mormon," when it should come forth to the Gentiles, then the time for the gathering of Israel should commence, that the covenant of the Father might be fulfilled. The Book of Mormon should then go from the Gentiles to the Lamanites or Indians, who had previously dwindled in unbelief, because of their iniquity, and had become a dark and loathsome people. But these things were to take place on this continent because of the existence of civil and religious liberty, and for the purpose of establishing the kingdom of God upon the earth. When the Gospel should be preached among the Lamanites, the scattered tribes of Israel were to be gathered together. Forty-five years had God's missionaries been sent forth among the Gentiles, and had held up and preached to them the word of God as revealed in the Book of Mormon. Some missionaries had been sent to the Lamanites, and it was reported that they had also been visited by the three Nephites who were permitted to remain upon the earth and not taste of death. It was stated that these men had visited the Indians and told them to seek after the Elders of the Latter-day Saints, to be baptized, to repent of their sins, to lay aside their weapons of war and stop stealing. The three Nephites were promised by the Savior that they should live upon the earth until all things should be accomplished, spoken of by the Prophets, and until the glory of God should be revealed. They were also promised that they should not have any more pain or sorrow, were caught up into heaven, and saw and heard things which God told them not to reveal. Their bodies underwent some kind of a change, so that they should not taste of death.

Thrice were these three Nephites cast into a furnace of fire, coming out unhurt. Thrice were they cast into a den of wild beasts, playing with them like a child would with a suckling lamb. They were thrust into prison, but at their word the prison walls fell down. No kind of torture nor any place into which they were thrust, was permitted to hurt them. The remnants of the house of Israel did not embrace the whole house of Israel. The expression only had reference to the tribe of Joseph who was sold into Egypt. There were a host of other branches of Israel who were led into the north country. These had to come to Zion, and when that time came the mountains of ice would flow down at their presence, the barren deserts would yield pools of water as they advance. This was a prophecy delivered by Joseph Smith the Prophet, he being the greatest Prophet that ever lived on the earth, Jesus excepted. The ten tribes would come to Zion, and receive a blessing under the hands of the children of Ephraim, and there were some in this congregation who would assist in setting apart one hundred and forty-four thousand as missionaries that would go forth and gather in the scattered remnants of Jacob from every part of the habitable globe.

He then read another prophecy from the Book of Mormon, wherein it set forth that the Indians would be smitten by the hands of the Gentiles, after which if the Gentiles should reject the fullness of the Gospel as set forth in the Book of Mormon, then the Lord would withdraw the fullness of the Gospel from them, and send it to the poor degraded Indians. Every prophecy that had been uttered by the mouth of the servants of God in relation to this nation or other nations that fought against Zion would be fulfilled to the very letter.

Conference was adjourned till 2 o'clock, p.m.

The choir sang the anthem—

Glory to God in the highest.

Benediction by Elder F. D. Richards.

Afternoon, 2 p.m.

The choir sang—

Our God, we raise to thee,
Thanks for thy blessings free.

Prayer by Elder F. A. Mitchell.

The choir sang—

We'll sing all hail to Jesus' name.
Honor and praise we give.

While the sacrament was being administered, Kaulainamoku, a native of the Sandwich Islands, addressed the immense congregation for a short time.

Elder F. A. Mitchell, a returned missionary from the Sandwich Islands, interpreted the above address as follows—He desires to express his love to the President and all his friends here. He spoke of the introduction of the Gospel by Elder Geo. Q. Cannon and others. He knew of their coming and joined the Church on their arrival in 1853, and had been a steady and firm believer ever since. A short time after his entrance into the Church, he was laid on a bed of sickness, but was healed by the power of God. He went on a mission to other of the Sandwich Islands. He had come here to live among the Saints for a season. He did not feel wise in his own estimation, but rejoiced in the knowledge of the plan of salvation, and prayed God to bless the Saints in the name of Jesus.

Elder F. A. Mitchell said that Kaulainamoku had obtained permission to leave his native country, and stay here as long as he pleased. He wanted to learn the English language, also a trade, and make himself generally useful. He himself had been on a mission to the Islands for nearly two years, was pleased to go and pleased to return and hoped to be useful in building up the kingdom of God.

Prest. B. Young addressed the Conference upon the Lamanites and other subjects.

The following Elders were called in

the list of missionaries to go on missions to the countries named, respectively—

HOLLAND.

Peter J. Lammers, Ogden; instead of August Tietzen, Santaquin, released.

AUSTRALIA.

Joseph Rees, Grantsville; instead of Wm. S. Muir, Bountiful, released.

UNITED STATES AND CANADA.

Riley Judd, Grantsville; Geo. Hamlin, 19th Ward, Salt Lake City.

BRITISH ISLES.

Thomas James Belliston, Sen., Nephi; Wm. C. Parker, Riverdale, Weber County.

Conference was adjourned till Oct. 6, 1875, at 10 o'clock, a.m., at the New Tabernacle, Salt Lake City.

The choir sang the anthem—

I will sing of the mercies of the Lord.

President Young then arose, in conjunction with the whole congregation, and blessed the brethren who had spoken during Conference, the choir and organist who had made melody and harmony, those who had prayed, and finally all the congregation of Saints, both here and throughout the world, and all the virtuous and honest of every clime.

Professor Geo. Careless conducted the Tabernacle Choir, and J. Daynes presided as organist.

Thus ended one of the longest and most interesting Conferences ever held in Salt Lake City. Notwithstanding the first four days were very cold and it was snowing most of the time, the interest of the Conference never flagged, but a steady increase was kept up day by day until this afternoon, when the spacious Tabernacle was filled above and below, besides hundreds going away, unable to gain admittance.

GEO. GODDARD,
Clerk of Conference.

THE CONFERENCE.

The Annual General Conference, just closed, occupied six days, being the first and only Conference, in the history of the Church, so far as we recollect, covering such an extended

period, excepting that commencing April 6, 1852, which also was held six days.

At this just expired Conference, the snowy, cold weather was very unpro-

pitious for out-door labors, but correspondingly favorable for in-door business.

The Conference commenced on Tuesday and ended on Sunday. The attendance and interest increased from the beginning to the end, culminating in the afternoon meeting on Sunday, when the vast capacity of the spacious New Tabernacle was absorbed by the thronging thousands, besides many who remained outside and near the building and others who went away, unable to obtain seats within.

During the Conference many subjects of importance were taken up and lucidly enlarged upon by the various Elders who addressed the congregations. We may remark, as among the especially noteworthy in-

cidents of this interesting occasion, that Pres. B. Young attended every meeting, being in excellent health and spirits, and that the people were gratified with hearing him address them, at greater or less length, nearly every day of the Conference, with renewed vigor and effect, upon various themes of current and lasting importance to the Saints.

The results of the Conference, in imparting renewed interest and vitality and sagacious direction to various matters connected with the welfare of the Church and the community, promise to be unwontedly beneficial. That the future will abundantly justify such promise is the hearty wish of every Latter-day Saint.—*Deseret News*.

MORMON PROSELYTISM.

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The Pittsburgh *Leader* of March 22nd, commenting upon the recent baptism of the tribe of 150 Sheebit Indians at St. George, says—

"This is not quite such a wholesale conversion as that recorded by us the other day, wherein fifty thousand Prussian Unitarians were brought into the Orthodox fold of the Greek church in twenty-four hours by a prompt and effective administration of the knout, but it is nevertheless the most wholesale piece of missionary success that has been recorded for a long time. It transcends the Russian precedent in the fact that these Sheebits came voluntarily to baptism, and it transcends the successes of our evangelical mission, in that it is sweepingly successful among the very race that our Protestant churches find the hardest to bring under Gospel influences—namely, the North American Indians.

"We are rather curious to know whether our religious people of this vicinity will be more inclined to rejoice or to mourn over this Mormon conversion of Indians. We should very much like to see some of our religious weeklies take up the case and discuss it from their standpoint. We suspect there are many Christians who would think that it were better for

the Indians to remain as they are than to be perverted to the — Gospel as it is in Joseph Smith. We are very sure, however, that this is a mistaken view. The Mormon Gospel [the doctrines of Christ] is * * * not so frightful as many people think it. At the worst it is not worse in its social and priestly dispensations, including polygamy, than that of Moses, Nay, as it has not slavery in its code, which Moses had, it is that much more advanced. Certainly, compared with the social and religious life of the savages which invest it, Mormonism is the sun of civilization itself. It holds to all the cardinal doctrines on which our churches lay so much stress—belief in the Trinity, [belief in the Father, Son and Holy Ghost—Ed.] in the atonement, in justification by faith, in the whole Bible, and especially in Christ; and if to these it has added a good many new revelations, they all have Scriptural precedent.

* * * * * While in industry, honesty, frugality, desire to learn and improve, and adaptability to civilized influences, the Mormons will compare favorably with any people.

"We therefore look upon the conversion of Indians to Mormonism as

an unalloyed good, a decided advance, the conversion of nomad, useless savages to a useful life, the first step toward making 'Indians not taxed' good citizens. And we see no reason why the government should not as

well encourage the Mormon propaganda in this direction as that of the Presbyterians, Catholics, Methodists and Quakers, in their labors for the conversion and elevation of the red men."

LEARN A TRADE.

I never look at my old steel composing rule that I do not bless myself that, while my strength lasts, I am not at the mercy of the world. If my pen is not wanted I can go back to the type case and be sure to find work; for I learned the printer's trade thoroughly—newspaper work, job work, book work, and press work. I am glad I have a good trade. It is a rock upon which the possessor can stand firmly. There is health and vigor for both mind and body in an honest trade. It is the strongest and surest part of the self-made man. Go from the academy to the printing office, or the artizan's bench, or, if you please, to the farm—for be sure true farming is a trade, and a grand one at that. Lay thus a sure foundation, and, after that, branch off into whatever profession you please.

You have heard, perhaps, of the clerk who had faithfully served Stephen Girard from boyhood to manhood. On the twenty-first anniversary of his birth-day he went to his master and told him his time was up, and he certainly expected important promotion in the merchant's service. But Girard said to him:

"Very well. Now go and learn a trade."

"What trade, sir?"

"Good barrels and butts must be in demand while you live. Go and learn the cooper's trade; and when you have made a perfect barrel bring it to me."

The young man went away and learned the trade, and in time brought to his master a splendid barrel of his own make. Girard examined it, and gave the maker two thousand dollars for it, and then said to him:

"Now, sir, I want you in my counting-room; but henceforth you will not be dependent upon the whim of Stephen Girard. Let what will come, you have a good trade always in reserve."

The young man saw the wisdom, and understood.

Years ago, when the middle-aged men of to-day were boys, Horace Greeley wrote:

"It is a great source of consolation to us that when the public shall be tired of us as an editor, we can make a satisfactory livelihood at setting type or farming; so that while our strength lasts, ten thousand blockheads taking offence at some article they do not understand, could not drive us into the poor house."—*Reform School Record*.

A Latter-day Saint, living his religion, is an honest man.

A HOLY LIFE IN LITTLE THINGS.—A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great, heroic act or martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and many," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh; the avoidance of such little things as these goes far to make up at least the negative beauty of life.—*E. r.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 24, 1875.

THE FORTY-FIFTH ANNUAL GENERAL CONFERENCE.

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TIME flies! We are living in an important epoch of the world's history—a point of duration of great moment,—a day of *warning*, of anxiety, of *hope*, of despair, of *faith*, of unbelief, of *light*, of darkness, of *life*, of death, of fear, of *salvation*.

Forty-five years ago Angels looked down from the courts of Heaven to witness the organization of the Church of Christ on earth. The voice of a Prophet was heard in the West. Two heavenly personages—God the Father and Jesus Christ, whose brightness and glory could not be described, had appeared unto him in answer to prayer; through whom he received knowledge of the spiritual condition and depravity of the world. John the Baptist had conferred upon that Prophet the Aaronic Priesthood. Peter, James and John had also ministered unto him, and ordained him to the Melchisedec Priesthood. Moroni had revealed unto him the Book of Mormon. The Angel John saw “Fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea and the fountains of waters,”—had committed the Gospel unto him.

Thus qualified the Prophet Joseph Smith was enabled to organize the Church of Jesus Christ of Latter-day Saints, consisting of six members, on the sixth day of April, in the year of our Lord, one thousand eight hundred and thirty.

It was at that time, that the little “stone” Daniel saw in prophetic vision began to roll. As the Church increased in numbers, its organization in officers was perfected. Twelve Apostles were called by immediate revelation to preach the Gospel—then followed a Quorum of Seventies, of High Priests, of Elders, of Priests, of Teachers, of Deacons. Bishops were also chosen to be judges in Israel—“helps and governments”—for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the body of Christ: Till we all come in the *unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: From whom the whole

body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The Gospel preached—is faith in God the Father, and in our Lord and Savior Jesus Christ: Repentance—sorrow for having sinned, and forsaking of sinful practices. Baptism—immersion in water for the remission of sins, and the entrance-door to the Church. Confirmation—the "laying on of hands," with prayer, for the gift of the Holy Ghost—the Spirit of promise—the great Enlightener—the Comforter! The Sacrament of the Lord's Supper—partaking of bread and wine in commemoration of the sufferings and death of Christ. "The mystery of Godliness"—wisdom, knowledge, healings, miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues, gathering together of the elect, endowments, sealings in plural marriage, redemption and perfecting of the dead by the living, building up of Zion, resurrection of the dead, eternal judgment, exaltation to Godhead—!

The Church has traveled through persecution from city to city, from State to State. By the power of the Almighty she has been led to the "munition of rocks"—"the everlasting hills." There in the peaceful valleys of Ephraim she is flourishing like a green bay tree. From thence she sends forth swift messengers to all parts of the habitable globe. In her mountain fastnesses she can keep the law of the Lord. In the heights of Zion she can establish the KINGDOM OF GOD on earth, that His "will may be done on earth as it is in heaven."

The Conference just held in Salt Lake City, Utah, was one of the best and most interesting on record. President Brigham Young was in the enjoyment of excellent health and spirits—the Lord was with him—angels strengthened him—the Holy Spirit spoke through him, and the people greatly rejoiced.

Presidents Geo. A. Smith and Daniel H. Wells, and eleven of the Twelve were present.

The Authorities of the Church were unanimously sustained.

Much good instruction was given by the First Presidency, and members of the Twelve. Other Elders also ministered to the Saints, to their edification.

Many missionaries were called to go forth and preach the Gospel—glad tidings of great joy, to the nations of the earth; and to the Lamanites;—for the British Isles 24; United States 9; Scandinavia 4; Holland 1; Australia 2; Iceland 2; Sandwich Islands 1; and 15 to the Lamanites.

This Church has been built up by men of integrity, who have labored faithfully in the Lord for the Salvation of souls on the apostolic principle—without purse or scrip.

The first missionaries from America landed in England, at Liverpool, on Thursday, July 20, 1837.

The first Gospel sermons were preached by Elders Heber C. Kimball, Orson Hyde, John Goodson, and priest Joseph Fielding, in Preston, Lancashire, on Sunday, July 23, 1837.

The first BAPTISM, of nine individuals, took place in the river Ribble at Preston, at 10 a.m. July 30, 1837.

The WORK spread rapidly in England, Scotland and Wales, and other lands.

The first company of Saints emigrated to America June 6, 1840, sailing from Liverpool on board the ship *Britannia*. This event is recorded by Heber C.

Kimball, in these words—"A number of the Saints had taken their passage on board the ship *Britannia*. We spent some time with them for some days. June 5th, we took leave of them. They were in good spirits, expecting to move from the dock at 2 p.m. ; we blessed them, and commended them to the Lord."

It has been planted in Sweden, Norway, Denmark, Australia, Holland, Switzerland, Iceland, and other countries.

The Book of Mormon has been translated into the French, German, Danish, Welsh and other languages.

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come."

There are governments opposed to religious liberty ; such must be abased.

Russia, Germany, Spain, Italy, France, Japan, China, will not permit the Gospel to be preached to their people—will not encourage religious toleration to all—will imprison preachers of righteousness. False teachers are and have been "making merchandize of the souls of men." The impostor sustains the despot—the despot encourages the impostor. There is not much liberality in the councils of these nations—no charity in the hearts of rulers—"when the wicked rule the people mourn" The Lord Almighty hath a controversy with them ; and he will break the bands of iron and liberate the captive conscience. Yet a little while and their kingcraft will be exposed, and their priestcraft shall come to nought.

Elder H. Eyring recently petitioned the government of the Grand Duchy of Baden, Germany, for permission to preach the Gospel in that land. After waiting several weeks he received an answer, that "under no consideration would he be allowed to hold public meetings, and that if he attempted to teach in private, he would be immediately expelled from the State ;" and this is considered one of the most liberal governments in that country. The laws of Germany, notwithstanding, are considered liberal, but the Executive power in its bias is altogether harsh and proscriptive. A radical change must take place before the Gospel can be preached in its fullness to these down-trodden peoples. God is preparing the way. Saints will stand on Mount Zion saved from every nation under heaven. "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

The pioneer LATTER-DAY SAINTS entered the basin of the great American desert on July 24, 1847, weary and poor but not disheartened nor forsaken—they were glad to find a resting-place for the soles of their feet—a place on the Western continent where they could worship God according to the dictates of their own conscience and enjoy that boon, unmolested,—*life, liberty, religion, and happiness* guaranteed to all American citizens by the CONSTITUTION. Here they have prospered exceedingly. Like the Pilgrim Fathers of 1620, who crossed the Atlantic ocean in the *Mayflower*, from England, in order to find a more congenial clime in the New World where they could enjoy God's best gift to man—LIBERTY, and found it, so did the Saints cross the wilderness of the West, and found an asylum in the midst of the Rocky Mountains, in fulfillment of prophecy ; where they have multiplied—where they have served the Lord,—with but very little molestation. Tens of thousands of Latter-day

Saints have gathered from the British Isles—thousands have gathered from the continent, and cordially united their destiny with the Saints of America. The Work is still onward there—in these lands—the fire of Zion is burning.

One very interesting feature of the Conference was the presence of several thousand happy, healthy Sabbath School children, who took part in the singing. Without doubt it enhanced the pleasure of the Elders and mothers in Israel to behold so many of the rising generation participating in the service of God. This is the first time the little ones have assembled in an organized capacity at a General Conference. We trust it will be continued, "For as the twig is bent the tree's inclined."

President Young and other Elders spoke on the *education* of the children. While they did not favor FREE SCHOOLS, as they considered that system produced a feeling of unmanly dependence upon others, having a tendency to pauperism, they were earnest in their remarks to impress upon the minds of parents and guardians the necessity of thoroughly educating their children to the highest point in learning. We cordially endorse their sentiments. Education is of paramount importance in building up the KINGDOM OF GOD. Ignorance, bad habits, falsehood, is the very opposite of Righteousness. If we gave the Latter-day Saints a household motto it would be EDUCATE! EDUCATE! EDUCATE!

The Conference commenced its sittings on Tuesday, April 6th, and closed on Sunday, April 11th. All with whom we have conversed consider it to have been one of the most interesting gatherings we have ever had. The Spirit gave the brethren utterance. On the last day of Conference some fifteen thousand people attended. The singing was inspiring, the prayers were sincere, the preaching earnest and excellent. E. H.

ARRIVALS.—Elders A. Galloway, Lorenzo Brown, James Payne, David K. Udall, Richard Warburton, W. A. C. Bryan, J. T. Belliston, John Wardrobe, S. J. Sudbury, Ola Jonasson, C. Jensen, Hans Peter Iversen, Theodor Dedrickson and Samuel Bjarnason,—missionaries for England, Denmark and Iceland—arrived at this port per steamship *Manhattan*, Guion Company, on Tuesday, 18th inst., all in good health and very excellent spirits, though they had a rough voyage. This is the first company of the Elders who were called on missions to preach the Gospel at the last General Conference held in Zion; others are expected in a few days. The brethren have all left Liverpool for the fulfillment of their respective missions. We bid them God speed.

APPOINTMENTS.—Elder A. Galloway is appointed to labor in the Durham and Newcastle Conference, under the direction of Elder A. McFarland.

Elder Lorenzo Brown is appointed to labor in the Leeds Conference, under the direction of Elder John Woodhouse.

Elder James Payne is appointed to labor in the Bristol Conference, under the direction of Elder Baldwin H. Watts.

Elder David K. Udall is appointed to labor in the London Conference, under the direction of Elder R. T. Burton.

Elder Richard Warburton is appointed to labor in the Manchester Conference, under the direction of Elder Edward Snelgrove.

Elder W. A. C. Bryan is appointed to labor in the Nottingham Conference, under the direction of Elder F. M. Lyman.

Elder C. Jensen, Elder Hans Peter Iversen, and Elder Ola Jonasson, are appointed to labor in the Scandinavian Mission, under the direction of Elder C. G. Larsen.

Elder Theodoer Dedrickson, and Elder Samuel Bjarnason, are appointed to labor in Iceland.

Elder James T. Belliston, sen., will visit his friends in the Birmingham Conference.

Elder John Wardrobe, sen., will visit his friends in Scotland.

Elder S. J. Sudbury will visit his friends in different parts of England.

President Joseph F. Smith left Liverpool at 4 a.m. on Wednesday, the 19th instant for Denmark. He thinks to labor in the Scandinavian Mission (he may also pay a visit to the Swiss and Holland Missions) for about three weeks. A Conference will be held on Sunday, the 23rd inst., at Copenhagen.

We trust that he will enjoy his ministerial visit to the continent to his utmost satisfaction. He expects to return about the 10th of June proximo.

The S. S. *Wyoming* arrived at New York on Sunday, the 23rd instant.

MINUTES OF A DISTRICT MEETING,

HELD IN CLARKSON'S TEMPERANCE HALL, LUNE STREET, PRESTON, ON SUNDAY, MAY 9, 1875.

Elders present from Utah—Edward Hanham, MILLENNIAL STAR OFFICE; Wm. B. Barton, Prest. Liverpool Conference.

Meeting called to order by Prest. W. B. Barton. Choir sang, "Sweet is the work my God my King." Prayer by Elder James Topping.

Elder John Topping, Prest. of the Preston Branch, made a few remarks on the first principles of the Gospel, and showed the necessity of men being divinely authorized to administer in the ordinances of the Church of Christ.

Elder John Ormerod of the Clitheroe Branch, said: He felt well in the work of God, and hoped he would continue in the same; and add to his faith works, as spoken of by the Apostle James.

Elder James Topping, of the Preston Branch, said: The principles of the Gospel were essential for the salvation of the human family. Faith, repentance, baptism, the "laying on of hands" for the reception of the Holy Ghost were the first principles of the Gospel of Christ. He briefly alluded to his own desire to find the truth in his youthful days. He searched earnestly among the professing "Christians," but could not get any satisfaction until he heard the Elders of the Church of Jesus Christ of Latter-day Saints.

Prest. W. B. Barton said: He was pleased to meet with the Saints in the

capacity of a District Meeting; he trusted they would enjoy themselves that day. He was also pleased to hear the remarks of the brethren. Said the world rejected new and continued revelation in this day; they consider the canon of Scripture to be full, and enough revealed in the Bible for the salvation of man; and as proof of this they quote Rev. xxii, 19; but this prohibition has reference to the apocalapse alone. A similar prohibition can be found as early as the days of Moses. Deut. iv, 2, which referred only to the law of Moses.

It is also supposed that John wrote his epistles after he wrote the Book of Revelations. The Bible in its present form, therefore, is a compilation of the continued and revealed word of God, through successive ages and dispensations.

The Latter-day Saints believe in new revelation as being essential for the salvation of men. The Lord has again revealed his mind and will to the great Prophet of the 19th century, Joseph Smith. Through this source the ordinances and principles of the Gospel have been again made known to man, and are binding upon this generation.

Singing. Benediction by Elder E. Hanham.

Afternoon. Meeting opened by singing. Prayer by Elder William B.

Barton. Sacrament administered by Elder James Topping.

Elder E. Hanham said: He hoped the time we spend together will be profitably spent. He did not come with any new Gospel; for the truth is eternal; though it would appear as far as arts and sciences were concerned, that something new was being discovered and developed. Yet he questioned if there were any thing new under the sun.

He felt a pleasure in coming to Preston, as this is the town where the Gospel was first proclaimed in the month of July, 1837, by missionaries sent to England, from America, by Joseph Smith, the founder, in the wisdom of God, of the Church of Jesus Christ of Latter-day Saints, April 6, 1830. To-day we are like the Apostles on the day of Pentecost, we meet in an "upper room." He liked to be free, however, for in our mountain home we are free indeed, and do not want to be curtailed in any of our privileges. We desire to preach the Gospel in halls, rooms, market places, anywhere and everywhere, to warn the people.

He very beautifully illustrated the authority of the servants of God by the way ambassadors were sent by one government to another. This kingdom is one of order, and we might add obedience. Order is one of Heaven's first laws. In proof of this, gaze upon the starry firmament, even through your most powerful telescopes and see the order there. All planets eternally revolving in their own orbits—never known to collide. Who can be so impious as to say there is no God? All nature tells us there is a God; and modern philosophers with their vain notions should be resisted, morally. Professor Darwin may have his peculiar opinion relative to the origin of man. He should have the liberty to enjoy that opinion so far as man is concerned. God will hold us all responsible for the use or abuse of the light we have, and for the exercise of our free agency. What a powerful being is man! Man can organize the elements, bring to his aid steam, electricity, and can measurably control these forces. Let man have the power, as he has the will, to travel with the

wings of the morning around our globe, he would not be satisfied. His mind would be filled with intense desire to explore eternal worlds—to find out the secrets of the Universe, and to comprehend creative majesty! Such is the progressive tendency of the human mind, and its thirst for the acquisition of knowledge. Man instead of being an outgrowth of the lower orders of creation, is a literal descendant of the Gods!

The good people of Preston, and England, need not be afraid that we are going to disgrace the Anglo-Saxon race in our mountain home; there is not a people on the face of the earth that are adopting better measures for blessing, perpetuating and elevating man than the Latter-day Saints in Utah. The Lord has blessed us there! Thousands of people have left their native lands, where they only had a mere subsistence, the majority of whom have been greatly prospered; because we are an active, frugal, progressive and intelligent people, and we add to our industry, temperance, for we believe in being temperate in all things. We discountenance the use of narcotics, tobacco, tea and coffee. Fermented liquors of any kind, as a common beverage, we consider detrimental to health, producing premature dissolution of the body. Strong drink is the cunning invention of depraved spirits. If people enjoyed the Holy Spirit they would not seek for a false inspiration from the inebriating cup.

In our administration of the Sacrament of the Lord's Supper we use water instead of wine, understandingly, as by commandment we are forbidden to use wine or strong drink purchased from the world, and not to use wine in this Holy Sacrament, "except it be made new among you." Doc. & Cov., 50—sec. 1st par.

He bore testimony to the general prosperity of the Saints in Utah. "We have purchased the land and we own it as a freehold." He briefly described the country with its natural resources, salubrious climate and mineral wealth, advised all the Saints to lose no time in gathering to Zion, to embrace the first favorable opportunity that presented itself. Go out of Babylon.

He said: We are well satisfied to

have Pres. Brigham Young preside over us. We have proven him to be a good man—a servant of the Lord. As a business man he is respected, and his signature honored. Some men suppose, Editors for instance who often manifest culpable ignorance of "Mormonism," that if we had to part with our President the system would "collapse," not realizing as we do that God is the author of this Work. We wish him to live, to bless the people. He is a humble man—a meek man like Moses, a wise and energetic man like Joshua, and for this cause we love him and pray for him.

Utah will yet be pronounced by scientific business men one of the richest countries in the world. But it is not for golden toys we gather. These are added as the temporal blessings of the Gospel. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." There is less poverty and

misery in Utah than in any other country—these are facts.

Singing. Benediction by Elder W. B. Barton.

Evening meeting opened by singing. Prayer by Elder Barton.

President Barton read the last chapter of the Prophet Malachi.

Elder E. Hanham addressed the congregation in a lucid manner, on the literal resurrection of the body—modern spiritualism—and baptism for the dead.

Singing. Benediction by Elder Jno. Topping.

The meetings were well attended throughout the day. The brethren with commendable zeal, had placarded the town for the occasion. Several strangers enquired for their friends in Utah. Saints were present from Over-Darwen, Blackburn and other places. All enjoyed themselves and went away renewed in spiritual strength.

UTAH NEWS.

From the *Deseret News* :—

SPECIAL MEETING Z. C. M. I.—At a special meeting this afternoon (April 10th.) of the Z. C. M. I. stockholders, in the New Tabernacle, it was resolved that the Institution should build a store and warehouses in which to conduct its business; that the selling part of the business should be conducted at both wholesale and retail; and that a committee of seventeen shareholders be appointed to consider the kind of building to be erected, and the site therefor. The following gentlemen were appointed said committee—G. Q. Cannon, D. O. Calder, N. Grosbeck, John Sharp, E. D. Woolley, G. Romney, A. Miner, H. Grow, A. O. Smoot, A. M. Cannon, A. P. Rockwood, H. S. Eldredge, J. P. Freeze, Anson Call, J. Winder, W. Woodruff, W. Price. The committee were requested to meet at President Young's office at 7 o'clock this evening. At a meeting of the Directors held subsequent to the stockholders' meeting, H. B. Clawson and Theodore McKean, Esq., were appointed to superintend the business of the Institution, to succeed Hon. W. H. Hooper, whose resignation, took effect on the 6th inst.

ARTESIAN WELL BORING.—Since it appears that the prospect of water for the 20th Ward north bench is rather dry some of the residents of that part are considering the feasibility of getting artesian wells in that locality. If the right kind of machinery is in this part of the country there would be a good chance for a contract. We understand that late improvements in that kind of machinery make cobbles, heretofore a great difficulty in some localities, no obstacle. If the proper machinery is here, who has it? As the facetious Graham says, in one of his best impersonations, "We pause for a hanser."

THE COURT AT BEAVER.—From a Beaver telegram of to-day's date, April 17, received this morning by a gentleman in this City, we learn the following respecting proceedings in Judge Boreman's Court—"Loyd's case is still in

abeyance, because they can not fill the jury. Mike Powers was refused as a juror, to-day, not being a citizen. Court business is at a dead lock. Many important cases are waiting, and cannot be tried until the criminal business is disposed of. The Court is in a rather demoralized condition, and witnesses, jurors and attorneys are disgusted at nothing being done. U. S. Marshal Maxwell left for Salt Lake yesterday.

AN EXPEDITION.—We were informed yesterday, April 17, that a company of prospectors and miners is in process of formation and equipment in this city with a view to an expedition into the Black Hills country, and that it was expected the preparations would be completed and the party start for their proposed field of operations within one month from now. The way matters look at present it would seem the next thing impossible for the government to maintain its policy of keeping back the tide of population from that reputedly rich mineral locality. It is too much like trying to retard the progress of the oceans's tide with a hay fork to endeavor to deter the inveterate gold-seeker from the land where he imagines he can find the goal of his hopes. So thoroughly does the gold mania take hold of some organizations that it becomes with them the sole and absorbing object of their lives, and thus develops from an inclination to a condition bordering on insanity. Such people will take any kind of risks in seeking to reach the object of their search, and it will take a vigilant and active military to prevent their going into the Black Hills country. It is probable that there will soon be numbers of adventurous spirits in that region, and when once the opening is made, others will probably flow in. It is not probable that the Indians in that locality will permit themselves tamely to be driven from their most cherished hunting grounds, and unless the greatest wisdom and care be exercised in dealing with this question it may pave the way to an Indian war, resulting in much bloodshed. The precautionary steps on the part of the government, to prevent so deplorable a consummation, are worthy of commendation.

LANANITES AT MEETING.—About 50 Indians attended meeting at the 16th Ward School-room, on Sunday afternoon, April 20. They conducted themselves with decorum and partook of the sacrament. All of them appeared with clean faces, having washed the paint from them.

OBSEQUIES.—The funeral services of Elder George Baddley, in the 10th Ward School-house yesterday, April 12, were attended by a large number of people, who met on the occasion to testify their respect for the departed. Elder Baddley was a man who enjoyed the character among those who knew him of being quiet and unobtrusive, soberminded and trustworthy. Those who knew him best have the greatest respect for him. He was an old member of the Church, and had proved faithful and staunch in advocating and defending the truths of the Gospel in other lands and climes.

Z. C. M. I. BUILDING.—Last evening, April 16th, at a meeting of the committee on building appointed recently by the stockholders of Z. C. M. I., it was decided to purchase 100 ft. front and 330 feet back, of the Grant lot, opposite Old Constitution Buildings, that being the only available suitable location, and thereon to erect a building with a frontage of 50 feet, running back about 300 feet. There will be a basement nearly the entire size of the building, and the structure will be two stories high above the basement, probably built of brick above ground, with an iron front. It is designed that the building will be plain and substantial, without costly ornamentation or embellishment. We understand that parties desirous of taking stock for labor and building material will have the opportunity to do so. The north side of the building will be parallel with the south side of Mayor Wells' lot. It is designed to prosecute the work with dispatch.

SUPR. Z. C. M. I.—At a special meeting of the Directors of Z. C. M. I. this afternoon, April 13th, H. B. Clawson, Esq. was elected Superintendent of the Institution by a unanimous vote.